

# The Baptist Record.

Integrity and Fidelity to  
the Cause of Christ.

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## THE BAPTIST RECORD.

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ECCLESIOLOGY, A STUDY OF  
THE CHURCHES.

By E. C. DARGAN, Professor of Homiletics and Ecclesiology in the Southern Baptist Theological Seminary. Published by Chas. T. Dearing, Louisville, Ky. Price, \$2.00, post paid.

Prof. Dargan has given us a most comprehensive and able work, which will take its place among the standard works upon the subjects treated. He divides his work into four parts: The Polity of the Churches; The Ordinances of the Churches; The Work of the Churches; The Worship of the Churches. The first part contains fifteen chapters; the second, twelve chapters; the third, eleven chapters; the fourth, five chapters. The entire work contains 577 pages.

The New Testament church in nature, polity, officers, ordinances and worship is set forth in a way to carry conviction to the mind of the impartial reader.

But with his discussions of the New Testament church, he traces the history of the departure from this model, and the different forms which were taken on by such organized divergencies from the apostolic original. The New Testament idea of the local church is contrasted with the Roman Catholic and Protestant idea of a universal church, with its authoritative function invested in the different orders of priests.

Mr. Wesley and all Methodist authorities of note, unless he, like our beloved Whitsitt, has made some sort of a new discovery.

It is safe to say that 80,000 people are buried every year in this country on account of excessive drinking. It costs \$50,000,000 to prosecute and care for drunken criminals during the same time and not less than \$50,000,000 of the producing power of the country is lost on account of drink. It seems to us that as a matter of economy the liquor traffic ought to be abolished.

JEREMY TAYLOR says, "A prosperous iniquity is the most unprosperous thing in the world," but he might have added "the most popular thing in the world." It is certainly claimed and sought to be made to appear in these degenerate days that success sanctifies the most glaring errors and iniquities in both church and State. And "because iniquity abounds the love of many waxeth cold."

THE Alabama Convention seems to have had a performance on the Whitsitt matter somewhat like that affair at Wilmington last May. How singular it is that whenever they succeed in hushing up the matter, that they call it a "victory from the Lord" and straightway hold a "love-feast over it." It is said, however, that "the Lord loves truth in the inward part" and that "love rejoiceth in the truth." How is it then that the Lord can be involved in such questionable performances?

first notice some which beset us of the dangers office of deacons regard to the the deacons are of becoming a sort though not in mystery, in fact, been a growing tendency among our people in

speaking of the deacons as a board, or sometimes even as an "official" some sort the insider them in the governors of the churches." (p. 184.) Mentioning some perils national organizations, such as Boards, conventions, etc., he says: "Along with all this, it now and then there mentioned that some quarters are crops out in encroach on the disposition to the churches, and the rights of the organizations, which make the conveniences, a great the only convenience of the influence in themselves." (p. 184.)

Of alien immersions, he says: "Upon the whole, the weight of the argument and the consistency of the Baptist church, taken as a propriety of the against the these so-called acceptings any of sions. But when alien immersists upon receiving them, they have an undoubt right to decide the doubt question for others." —Eds. 332-334). Of baptism was vi

feast in the body. He decidedly favors a plurality of elders in the local church as both Scriptural and necessary for the highest efficiency in advancing the spiritual interest of the church. He says: "It appears well nigh certain that in the apostolic age generally there was a plurality of elders." (p. 57.) Again: "Should there not be a return to the plural eldership of the apostolic churches? Is one man sufficient for all these things? Surely in our larger churches, with the multiplied demands of our modern life, there ought to be some division in the care of oversight and the responsibility of leadership." (p. 186.) His treatment of the mode and subjects of New Testament baptism is brief, clear and forceful. One would look for a long time for a more satisfactory discussion in so short a space. His position with respect to the churches of other denominations is clear and conservative. He favors fraternal relations unless principle is involved; in that case the Baptists are loyal to the Scripture at the sacrifice of fraternal recognition. He says: "By the denominational organizations I mean the bodies which are usually called churches, such as the Roman Catholic church, the Presbyterian church, the Protestant Episcopal church, the

Methodist Episcopal church, and the like. In using this term, let it of course be understood that the Baptists do not recognize these bodies as being Scripturally composed and organized bodies." (p. 184.) In speaking of some of the perils which threaten our Baptist church life and polity, he says: "We may

these (passages) we see that while the expression, 'The kingdom of God' and its equivalents are used with some variation and considerable latitude, the meaning and prevailing sense of the term is that of the reign of God in the hearts and lives of men, inducing righteousness in their relation to him and their fellowmen." (p. 429.) Of the relation of the local churches to the kingdom, he says: "Of course there is no confusion between the local church and the kingdom. Nobody would

seek to identify any local congregation with the kingdom of God. Any particular church is only an instrument for furthering the general purpose of the kingdom, and cannot be broad enough to coincide with the kingdom itself. The idea of the church in its most general sense, embracing all true believers, is that of an assembly, a multitude of people, whereas the idea of the kingdom is that of a reign or rule." (p. 430.) Of the relation of the local churches to each other, he says: "It appears from the preceding discussion that the relation of the apostolic churches to each other was that of independence and equality, and this view is abundantly confirmed by the general tenor of Scriptural teaching, and by the way in which the churches are men-

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## THOSE STATEMENTS.

Now, brethren, we have sent out statements of your indebtedness to THE RECORD. In this we have been as careful as we well could be, and, we are sure, with an honest effort to be accurate. We think it likely, however, that there are some mistakes, but not more on our side than there are probably on that of others. We have only our books to guide us, while you have the receipts we have sent, and your recollection of the payments. Now, if you have our receipt, that is forever the end of controversy, but if you have only your recollection of the matter, or what seems to be the facts in the case, while our books ought to be more reliable, yet we will gladly settle with any of our subscribers according to their understanding, if they can say that they are fairly certain that they are correct. Now, brethren, if that does not spell "fairness," what do it spell?

Come now, brethren, let us hear from every one of you in the next few weeks, and thus help us to straighten up our accounts and get down to our work for the new year, and may the Lord bless you in it.

WE note the change of Bro. J. W. Sturdivant from Senatobia to Shuqualak, and greet him most cordially. But, as to his new field, our desire and prayer is that God will make the new combination a great blessing and success.

WE were glad to greet our brother, Rev. John D. Jordan, of Savannah, Ga., in our city and sanctum this week. It was also our great pleasure to hear two most excellent sermons from him at the First Baptist church on Sunday last. The congregations were large to fullness, and the people seemed greatly pleased. Bro. Jordan is a fine preacher. He and his excellent wife are here for a Christmas visit to her parents, and our people are greatly pleased to have them.

WE have a reply to Bro. S. W. Sibley's note concerning the Zion Hill council, by Bro. Bates, which will appear next week, but was inadvertently crowded out.

BRETHREN W. S. Culpepper and A. J. Rogers have both darkened our sanctum doors of late. Bro. C. reports all in fine shape from Russell and Mount Gilead out; and Bro. R. has good things to say about his new field at Shubuta and around. His recent marriage seems to have been a "happy hit," for he never looked so well, or seemed half so happy. He and his lovely bride have our best wishes for a happy and prosperous future.

Rev. W. P. Fife, of North Carolina, and his music director, Prof. Ransey, are conducting a series of revival meetings in our town. We earnestly hope for a permanent blessing upon our town as a result of these meetings. G. C. JOHNSON. Macon, Miss., Jan. 10, 1898.

Mississippi Association and Expulsion of Zion Hill Church.

DEAR RECORD.—I wish to refer to some strange things this body did, and how they came to do them. I realize the responsibility of the attempt. But as I am now on record as to my position in reference to Bro. M. T. Martin and his doctrines, I entertain the hope that I can write from a Christian and denominational standpoint without offending, raising a controversy, or inviting criticism. As Bro. Martin is indirectly connected with the action of the Association involving a principle, I am contending for it will refer to him and his church, regardless of his doctrines or the church's endorsement thereof.

The expulsion of Zion Hill church, and the manner thereof, was to me indeed a stroke of departure from what I believe to be the old paths. With reluctance I refer to this matter, and were it not that I consider vital denominational principles involved and in great danger, I would remain silent. The exclusion of Zion Hill church, including the manner thereof, I believe was informal, unheeded of, and without precedent in the annals of our Association; unscriptural, and contrary to Baptist principles and practices. The church was charged, arraigned, convicted and excluded without a shadow of hearing, or defense. This caused a division (with which Martin and his friends are charged, and of which they knew nothing until it was virtually done), that I fear is irreparable, and for which at the time I believe there were neither justifiable cause nor excuse.

In presenting and considering

the letter of dismission, in full fellowship, and good standing, to Rev. M. T. Martin. Upon the recommendation of this letter, he was received into the Zion Hill church. I will state just here that Galilee church claims that this letter was granted by his friends, who were then in the majority, or otherwise he could not have gotten it. His friends claim that it was publicly announced before hand the letter would be called for at that time; that many of his accusers were there, and none of them objected to granting the letter, when one could have stopped it, by preferring the charge of heresy, as was readily done after his dismissal. Eleven were represented (including Zion Hill) when the vote to exclude was taken. The churches acting were in the minority by four. When the resolution to withdraw was offered, seconded and voted, the right to be heard in her own defense. The vote was taken by "aye" and "no," and stood, as I caught it, about eight or nine voting "aye," and five or six "no." Less than half the churches were represented, and about half of the delegates voted.

METHODIST.—This congregation lost seven of its members, and among this number some of their most useful men and women.

PRESBYTERIAN.—Here the number dropped more than half, only three victims being claimed from this fold.

BAPTIST.—While we deeply mourn the loss of our Methodist and Presbyterian friends, yet we are moved to praise God with grateful adoration for his seeming special mercy towards our little flock. We, the Baptists, lost only one.

Bro. J. L. Slocumb was born Oct.

matter comes up, the church will need the help. This was certainly a forecast. Another brother told me one month or so before the Association met, that there was already a division in sentiment, and that he and others were in favor of forcing a division outright in the Association. He and others were there, and he took an active part in the affair; thus forcing a division, and at the same time charging M. T. Martin with it.

Pursuing this same policy, as soon as the Association was declared ready for reorganization, a committee on credentials was asked for and granted some things in favor of and supported by the Association so far as I know. I think this also indicates what was to follow. This committee recommended that God-fearing Baptists will protest the delegates from Zion Hill, as they have ever done, and will not be seated, and to take the hydraulic monster seating of the delegates from with his ring round the throat New Providence church, and relegate him ad his to the Association met, and whose background, where they belong, were it not that I consider vital denominational principles involved and in great danger. I would remain silent. The exclusion of Zion Hill church, including the manner thereof, I believe was informal, unheeded of, and without precedent in the annals of our Association; unscriptural, and contrary to Baptist principles and practices. The church was charged, arraigned, convicted and excluded without a shadow of hearing, or defense. This caused a division (with which Martin and his friends are charged, and of which they knew nothing until it was virtually done), that I fear is irreparable, and for which at the time I believe there were neither justifiable cause nor excuse.

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There are twenty-four churches now in the Association. Eleven were represented (including Zion Hill) when the vote to exclude was taken. The churches acting were in the minority by four. When the resolution to withdraw was offered, seconded and voted, the right to be heard in her own defense. The vote was taken by "aye" and "no," and stood, as I caught it, about eight or nine voting "aye," and five or six "no." Less than half the churches were represented, and about half of the delegates voted.

Three congregations—the Methodist, Presbyterian and Baptist—maintain regular services at Edwards. Of course the recent scourge did not pass these congregations, but untouched.

Methodist.—This congregation lost seven of its members, and among this number some of their most useful men and women.

Presbyterian.—Here the number dropped more than half, only three victims being claimed from this fold.

Baptist.—While we deeply mourn the loss of our Methodist and Presbyterian friends, yet we are moved to praise God with grateful adoration for his seeming special mercy towards our little flock. We, the Baptists, lost only one.

Bro. J. L. Slocumb was born Oct.

27, 1833. He was converted more than twenty-five years ago, and labored, since his conversion, in the Master's vineyard, what it was?

On the night of Oct. 7, 1857, I voted with the minority God called him from this earthly vineyard to the King's flower garden above. Bro. Slocumb leaves eight children to miss his presence, to mourn his loss.

They will miss him; we will miss him. But we bow our head in the possession of an unfaltering faith that God makes no mistakes, and pray that the grace of the same faith may be vouchsafed to his bereaved children.

EDWARDS AFTER THE SCOURGE.—Many, indeed, are the feelings and expressions of sympathy for this community consequent upon their terrible visitation of yellow fever. Few, perhaps, have experienced these feelings more keenly than the writer. But after visiting there, a little more, than a week ago, let him assure

you that he feels very much relieved. With the exception of the few homes where death hath snatched his work, you would scarcely know that yellow fever had ever visited these parts.

This darling and young tendon-sent: it was not there at the time of our religious bodies to come.

When the report was realized and a resolution to adopt the

new Convention was made, the writer had not been presented with the report, and refused to recommend the out a struggle to an rule, nor seating of the writer because the principle of Baptist church as one of the committee told me, "sorcery, *ever* never."

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Success in Full Measure."

DEAR RECORD.—The article in your issue of Nov. 25, under the title, "Success in Full Measure," signed "James G. Silvey,"

is true that such men as these are opposing light and progress, and we are to be mislead.

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old "piney woods girl," who can preach as much of the New Testament in five sermons as some of us can in fifty-five. Can he choose them? Can he foresee faith?"

DEAR RECORD.—The year

closed, leaving me in good cheer

to the Lord's work. On the

first Sabbath in December I

preached my last sermon at

Cherry Creek. In an humble

way I had supplied this church

for ten years. In this time, the

Sabbath School had never re-

laxed, either summer or winter.

We had the best kept grave

yard I know of. There had not

been a harsh word spoken or

thought entertained, so far as I

know, in all our conferences.

We had averaged over \$100 for

missions per year, while other

objec's had been helped quite

liberally. A goodly number had

been baptized, while perhaps,

the fewest number remained out

of the church of any com-

munity of like size. It

is said only one profane swearer,

of any race or color, had lived

within a mile of the church (a

community almost as solid as a

house, for two miles square)

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